THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Behold, a virgin shall be with child, and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is, God with us.*"—MATT. 1: 23.

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THE NEED OF FAITH.

BY ELDER WALTER M. WOLFE.

A YOUNG lady belonging to the London conference once told me that she thought the MILLENNIAL STAR of the present day did not compare with that which was published thirty or forty years ago. I asked her reason, and she replied: "Why, the STARS, in the early days, were full of miracles—prophecies, healings and tongues—and we see nothing about these things now-a-days, and that is the kind of reading that I like."

It would have been a very easy matter to have told the good sister that when she lived the Gospel which she professed, she would read for profit, as well as to be entertained; that things of the Spirit are discerned only by the Spirit, and that, when the living of the Gospel became the animating motive of her life, she would love the very things that she now despised. Or another line of argument might have been taken, and that familiar saying of our Lord have been quoted to her edification: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of the prophet Jonas." But neither of these answers will satisfy the conscientious missionary. In his own heart he must ask himself why these gifts of the Spirit are apparently, and I say *apparently* advisedly, less manifest than they were two generations ago. For the answer he must look within, not without.

The first missionaries who went into the world, in this dispensation, to preach the principles of eternal life, were men who themselves had come out of the world. Their testimony of the Gospel had been obtained by prayer

and fasting. For the Gospel they had given their all, and to them the Latter-day work was no mere speculation; it was truth—incarnate, divine. They knew what it was to wrestle with the Angel through the long watches of the night, as did Jacob at the ford Jabbok, and in them had been begotten the faith that brings heaven to earth, and gives man prevailing power with his Father in Heaven. No wonder then that they grasped the promises not only of the ancient scriptures, but of modern revelation, and asked, *knowing* that they should receive; sought, *knowing* that they should find. But we, their sons and grandsons, born under the new and everlasting covenant, are too often content to accept their testimonies as our own, and to live in the halo of their good deeds. This is far from the spirit of the Gospel, for if a man has not a testimony for himself, both belief and profession are as sounding brass and a tinkling cymbal. It is not enough for a man to be a Catholic because his father was a Catholic, a Wesleyan because his father was a Wesleyan, a Latter-day Saint because his father was a Latter-day Saint. His ultimate salvation and exaltation depend upon his finding the truth for himself, and making that truth a portion of his very being. Before a missionary can hope to convert others, he must himself receive the baptism of the Holy Ghost and of fire, which will come only at his own seeking, at his own opening of the channel of communication between himself and the heavens.

The early months of a mission, not the later ones, are the critical points in a man's life. If he truly desires the spirit of his calling, he can then obtain it; or if, on the other hand, he makes the world his choice he can easily blunt his conscience, perform his duties in a perfunctory manner, and make his absence from home the most unprofitable period in his whole life. In all the world there is no better place for earnest work than the mission field. There is, also, no better place for "soldiering." By mission soldiering I mean devoting two or three hours, two or three times a week to tracting, and spending the rest of the time in study, sight-seeing, visiting theaters, etc. It is not for the Elder that wishes to soldier that this article is intended. He may as well turn over the leaf, and not waste his time upon it.

To the missionary whose testimony has never been gained directly, whose faith is not as strong as it should be, the Lord will always give both testimony and faith if they are sincerely desired. He will not always give them in the way that we expect; neither will He always answer our prayers just as we wish. But if we are earnest in purpose, and true to our covenants, He will give not alone the testimony to which we have the right; but he will add to that testimony the faith that will accomplish every mighty work that any of His children, in any age, has accomplished. If the manifestations of the Spirit are less apparent than they were a generation ago, let us bear in mind that "the Lord's arm is not shortened that it cannot save; neither is his ear heavy that it cannot hear." The only trouble is our own lack of faith. It is not God's fault, nor is it want of opportunity. And sometimes we are brought to a point where we have to acquire this saving faith, and exercise it, too, almost in spite of ourselves.

Two experiences in the mission life of President Joseph Morrell, of Cache stake, will serve to illustrate the point in question. When Elder Morrell went upon his mission he had led the life that most of our young men lead.

His struggles had been with the world about him, with his environment rather than with himself, and he did not possess the mighty faith that could overcome every obstacle. He did his duty, preaching, tracting, expounding as opportunity afforded. In the district in the Southern States where he labored, there was a bitter prejudice against Mormon missionaries, and one day he found himself in the hands of a mob, a rope around his neck, the tree selected for the place of his execution in sight. He trembled, and believed in his heart that his last hour had come. Suddenly, through his inmost being, rang the words spoken when he was set apart for his mission, that he should go in peace and return in safety. Instantly all fear left him, and he felt such peace, such security, such perfect faith as filled the hearts of the disciples who walked with Jesus in Galilee. I firmly believe that it is to this perfect faith alone that he owes his miraculous preservation.

On another occasion, after he had been preaching, a stranger approached Elder Morrell and his companion, and said that both he and his wife believed what they had heard. God's promises, made 1900 years ago, were as effective as ever; and His servants, in His name, could heal the sick, even as the Savior had healed them when He was upon the earth. This man had a daughter, a cripple, paralyzed in arms, limbs, and back, and he believed that if the Elders administered to her she would be made whole. So the two missionaries went to the house, and the girl exhibited as much faith as did her parents. She wanted their hands laid upon her head, their blessing. They explained the need of perfect faith, and the people all declared their implicit confidence in God's word and in His servants. What were they to do? This was no seeking after a sign. It was the supreme test of the very truth which they had been preaching. By their own faith, their testimony as to the divinity of the restored Gospel was to stand or fall. Never before had they so felt their own weakness. In their extremity the Holy Spirit prompted their action. They told the parents that they would spend two days in prayer and fasting, and then would perform the sacred ordinance. This was perfectly scriptural and the parents gladly acquiesced in the plan.

What think you, brother missionary? Did not those Elders get down and humble themselves, and pray as they had never prayed before? And as they prayed did not the Spirit of the Lord fill their whole being, until they had faith requisite for any purpose? Why, when the two days were ended those men had such power as they had never dreamed of, and in their hearts was a knowledge that God would answer their prayers, as strong as the knowledge of their own existence. The instant that their hands were laid upon the sick girl's head they felt that a miracle was indeed performed, and when the sealing was finished the young woman stretched out her long helpless arms, and gave God the glory for the wonderful cure that was effected.

As did the Mighty One of old, we go forth into the world to seek and to save that which is lost; but more important than all else to each individual is his own personal salvation. His own spiritual strength must be raised to the maximum; his own faith must be made perfect, before the Lord will work in him and through him the great mission which it is his privilege to accomplish.

Once upon a time a man brought his sick son to the disciples to be healed, but they were powerless to do ought. Then the Master appeared upon the

scene, and the parent, in the anguish of his heart and yet with perfect faith, appealed to Him to cast out the dumb spirit. Jesus did so. "And when he was come into the house, his disciples asked him privately, Why could we not cast him out? And he said unto them, This kind can come forth by nothing but by prayer and fasting."

LABORS OF THE PRIESTHOOD.

BY PRESIDENT ANTHON H. LUND, AT THE GENERAL CONFERENCE, OCTOBER 6, 1904.

WHILE our president was addressing us these words came into my mind: "But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

It occurred to me that Apostle Peter, in addressing the Saints formerly, looked upon a people who were similarly organized to the Latter-day Saints, and he called them "a chosen generation, a royal Priesthood, an holy nation." Those who contemplate the organization of the Church of Jesus Christ of Latter-day Saints will be struck with the number who hold the Priesthood. The Priesthood is conferred upon all male members who are worthy to receive it. This is a great blessing which the members of this Church enjoy, and it makes them a peculiar people, a chosen generation, holding the royal Priesthood. There is no priestly caste in our Church. Contrary to the opinion of many, such a thing does not exist with us, unless you will call the whole Church a priestly caste, because all participate in the blessings pertaining to the Priesthood.

There are in the Church two Priesthoods—the Aaronic and the Melchisedek. The Aaronic Priesthood is the lesser, an appendage to the higher. It embraces the offices of Deacons, Teachers, and Priests. Those who hold these offices are called to labor among the people, to teach them, to serve them, to watch over them, and to see that there is no hardness of heart or ill feelings among them. We call our young men very early in life to bear the Priesthood. When they are twelve or thirteen years old we ordain them Deacons or Teachers, if they are worthy. We give them something to do in the Lord's house. We call upon them to look after the meeting-houses and to visit the Saints. In some places the Deacons look after the widows, and see that they are furnished with fuel, and attend to the chopping of wood for them. Being called to the Priesthood, they feel that these services are honorary ones. They are called on also to collect fast-day offerings from the people, many of whom may not have ready money to give unto the poor. If they have not cash they give provisions and other things which they can spare, and which the poor need. In many stakes the Deacons are called upon to perform such duties as these, and this gives them in their youth a love for doing good and helping the poor.

Here let me say, in this connection, that in our Church a custom prevails which I consider a beautiful one. It is this: The Saints are called upon to remember the poor when they fast. They show their reverence for the Lord

in fasting, and fit themselves better to approach Him in prayer, showing that they can overcome the strong wants of nature by abstaining from food for one, two, or three meals. Our fast-day comes on the first Sunday of each month; and while the members of the Church deny themselves on that day, they are asked to remember the poor, and to give unto them at least the value of their meals that they refrain from taking. If this be done conscientiously throughout the Church there is no need of any of the poor suffering. The Lord delights in those who remember the poor. And so the beautiful custom has been instituted in our midst of imparting of our substance to the poor, to make the poor glad on the day that has been set apart as a day of fasting and prayer. One of the old Church fathers writes that in early days it was a custom among the Christians when they fasted that they took the money they would have had to expend for the meals which they did not partake of, and gave it unto the poor. This same custom has been revived in our Church. I do not suppose, however, that the Prophet Joseph Smith ever read anything of this kind, but he was inspired to institute it in our midst. In looking over what the Saints have done in regard to fast-day donations, I think there is great need of improvement, and that all should be more consciencious in observing the fast-days and remembering the poor. When we do this to honor the Lord and to keep His commandments, we have a claim upon His blessings and He will not forget us.

As a general thing, the Saints respond cheerfully to all the calls that are made upon them; and in looking back upon our history, one cannot help seeing that they have been called upon to make many sacrifices. But take the men in our midst who have made the greatest sacrifices, and you will generally find the men who have been the most greatly blessed. From the beginning of the Church the Lord has called upon His people to do something.

Our religion is one in which we are called upon to show our faith by our works. The Latter-day Saints have shown their faith in this way. When they are called upon to go out among the nations to preach the Gospel, they do not ask how much their pay will be, but they at once commence to regulate their affairs so that they can betake themselves to their mission fields and perform the labor required, without any remuneration. They feel that they owe this duty to the world, to warn them of what is coming, to tell them the glorious message that God Himself has revealed in our day, and to declare unto men that there is an opportunity to enjoy the blessings of the Gospel to-day as they were enjoyed formerly. Therefore, when they are called upon to go out into the world, they almost invariably answer that they will be ready to go at the time appointed. Thus our missionaries go to the different parts of the earth, and you will find them in Europe, in Asia, in Africa, in Australia, and New Zealand, in the islands of the sea, and on this great continent of ours. Wherever the call is, they go, trusting in the Lord to sustain them, and to give them power to perform their mission. Though they have not studied philosophy and are not learned in the systems of men, they go feeling and knowing that they have the truth, and they are desirous to make every man acquainted with what they have received. This they do not do by being coerced or forced, but by their own free will; and when they return from their missions (which generally last from two to four years or more) they are ready

to report that the time spent in their missionary fields has been the happiest period of their lives. When their work is completed they love to return to their homes, because they love their families and relations. They do not go on missions because they like to be away from home, or because they love to ramble around the world, but they go because there is no joy so great as that experienced in devoting oneself entirely to the cause of Christ. And how happy they are to find those who will listen to their words and receive them with honest hearts! They feel then that the Lord is rewarding them for their labors and for the sacrifice they have made in leaving home and loved ones. The preposterous idea has been set forth by our enemies that our Elders are paid so much for every convert they make. How ridiculous this sounds to us here! Nearly every man in our midst has been away upon a mission. He knows what he has received—or rather what he has not received. He has gone with means which he has labored for with his own hands, and has spent the same for the upbuilding of the kingdom of God, and all the pay he expects to receive is the inner conviction of having done his duty and filled the call which the Lord has made upon him. He knows that the promises are unto such as are willing to keep the commandments of the Lord and labor for His cause.

I stated that our young men early receive the Priesthood. Some are ordained Teachers and Priests, and as such go among the families of the Saints to labor in their calling. They are generally accompanied by an older person. The families gather round ready to listen to the teachings of these bearers of the Priesthood, and the time they spend in the homes of the Saints is devoted to talk upon the topics pertaining to the kingdom of God, and to the duties of the members of the Church.

Besides the Aaronic, we have in our Church the Melchisedek Priesthood. An Elder holds this Priesthood. A Seventy, a High Priest, an Apostle, the President of the Church, all hold the same Priesthood. There are only the two Priesthoods, but there are different offices in the same Priesthood. You heard our President speak this morning concerning the organization of the Church, stakes and wards, and about presidents of stakes and Bishops of wards. All these men holding the Priesthood, have been placed in charge of the flock of Christ, and they are watching over them. As a general thing, they spend all the time they can spare ministering for the good of the people. In most cases they are men of business and under the necessity of providing for their own families, but they take what time they can to look after those the Lord has put in their charge.

Such are the Priesthoods, and such the offices therein. Then we have the auxiliary organizations in the Church. They are not exactly parts of the Priesthood, but auxiliary thereunto. They are helps in goverment. We commence with the little children in the Primary association. We call upon good sisters in our midst to take these in hand, and once a week they meet with our little children and teach them concerning right and wrong, and concerning the crucified Savior; they inspire their young hearts with the love of God, and teach them to sing praises unto Him. This organization takes in the smallest of our children. Then when they get to be about fourteen years of age they join the Mutual Improvement association. There they

meet once a week and take a course in theology and other necessary branches. The aim of this organization is to build up the young people, to warn them of the pitfalls in the way of the youth, to strengthen them in their resolves to serve God, and to teach them the principles of the Gospel, that they may have a foundation for their faith. After this the young men join the quorums of the Priesthood, and the young women join the Relief societies, which were established by the Prophet Joseph for the good of the people. The sisters of the Relief society do a good work in our midst. We have these societies organized in every ward in Zion and in the branches abroad. They gather means for the poor and they look after the sick. In many cases you will find the sisters watching night and day at the sick bed.

WHEN YOU'RE MARRIED.

THERE are mighty few young people who go into marriage with any real idea of what it means. They get their notion of it from among the clouds where they live while they are engaged, and naturally about all they find up there is wind and moonshine, or from novels which always end just before the real trouble begins, or, if they keep on, leave out the chapters that tell how the husband finds the rent and the wife the hired girls. But if there's one thing in the world about which it's possible to get all the facts, its matrimony. Part of them are right in the house where you are born, and the neighbors have the rest.

It's been my experience that you've got to have leisure to be unhappy. Half the troubles in this world are imaginary, and it takes time to think them up. But it's these oftener than the real troubles that break a young husband's back or a young wife's heart.

A few men and more women can be happy idle when they're single, but once you marry them to each other, they've got to find work or they'll find trouble. Everybody's got to raise something in this world, and unless people raise a job, or crops, or children, they'll raise Cain. You can ride three miles on the trolley car to the stockyards every morning and find happiness at the end of the trip, but you may chase it all over the world in a steam yacht without catching up with it. A woman can find fun from the basement to the nursery of her own house, but give her a license to gad the streets and a bunch of matinee tickets and she'll find discontent. There's always an idle woman or an idle man in every divorce case. When the man earns the bread in the sweat of his brow it's right that the woman should perspire a little baking it.—From "*Old Gordon Graham*," by LORIMER.

DOROTHY has a baby brother who has recently been ill with the coming through of his first teeth. The baldness of baby's head has caused Dorothy great anxiety. She stood at her mother's knee one day gently patting the little head. "Be careful, Dorothy," said the mother. "You know poor little brother is sick. He is cutting teeth." Dorothy patted the bald head reflectively. "Mamma," she said, "will it make him sick when he cuts his hair? I'm afraid he'll have a tough time."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 8, 1904.

EDITORIAL

THE DELICACY OF VIRTUE.

Your virtue is your most valuable asset in life, your most precious and beautiful trait; but it is exquisitely delicate, and easily marred. The bloom on the peach, the dew on the rose, the beautiful traceries on the windows on a frosty morning, are easily disturbed and destroyed, and when destroyed, they are gone forever. "Good name in man or woman, my Lord, is the immediate jewel of their souls." Then keep the grimy hand of sin away that it touch you not, and that the perfectness of your virtue may be with you as a continual source of beauty and of joy.

THE TEST IN EVERY LIFE.

Eternal life is a Pearl of Great Price. All who desire it must pay its price, even if they have to sell all they have to get the purchase money. God will have a tried people, and there comes a test in every person's life. This test may not be apparent to some, but God knows the heart and realizes that what is one's strength may be another's weakness. The older Latter-day Saints have had peculiar trials to withstand, but the younger generation will not escape. To some whose lives have been devoid of pain, or sorrow, or need of sacrifice, this test may seem a long time coming; but come it will, sooner or later, to every soul. God is no respecter of persons, and why should He demand that one should enter upon his exaltation through great tribulation, while another may be carried there on beds of ease. Not so; the Pearl of Great Price has a set value, and all who secure it must pay the price. Let every son and daughter of God be prepared. Let them have the wealth of a strong character, a clean heart and hand, a humble spirit, and an abundance of the Spirit of the Lord—and then they will be ready for any emergency.

LOVE AND DUTY.

We do our duty at times for simple duty's sake; but that is only when the sunshine of love is eclipsed for a moment in the shadow of a cloud. Duty and love are forces to action. Duty is mechanical, love springs from the depths of the heart. Duty is sometimes drudgery, but permeate it with love, and it becomes a pleasure. Duty is the machine—love is the oil that makes it do its work smoothly and well.

Duty is sometimes the first force to action, but the action will not be sustained unless love soon comes with re-enforcement. The highest form of action is the result of love. Duty sometimes forces; love always leads.

The Elder leaves home and friends to preach the Gospel because it is his duty when called; but what sustains him, and carries him on is the love he has for the truth and his fellow-man. The mother's love for her child transcends all demands of duty. "God so loved the world that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life." Christ knew His duty, and did it; but that duty had been born of an infinite love for His fellows, a love which carried Him through triumphantly to the end of His work.

A LITTLE AT A TIME.

A LITTLE school-girl, who had great difficulty in obeying the rules against whispering, came home one day quite elated.

"I haven't whispered all day!" she exclaimed to her mamma.

"How did you manage to be so good?" she was asked.

"Well, I did it this way," she explained. "This morning I said to myself that I would try not to whisper for half an hour. That was so easy that I made it an hour, and then I concluded to extend the time to recess. I got along so well that I tried the same plan in the afternoon, and so the whole day went, and I did not break the rule once."

There is philosophy in the little girl's scheme. Many people say they know the Gospel is true, but they themselves are too weak to live it; therefore, they do not even try. They know not what they could accomplish, if they would but make a beginning, be it ever so small. Live the Gospel for an hour, then for a day, then a week. Who that can do right for a month, cannot continue for a year, and if for a year, for ten. Do you have weaknesses? Select the least of them and overcome that first. Are you slaves to evil habits? Begin with the weakest, and conquer each in turn. Each success will make you stronger for the next struggle. In the seige of Port Arthur, the Japanese first captured the outlying, weaker positions, one by one, working in towards the strong, central citadels, which they will endeavor to storm and take.

"Do the duty which lies nearest you; thy second duty will already have become clearer," says Carlisle. If all obstacles to be overcome in life loomed up at once, the sight would unman the bravest; but they come one by one, and if each in turn is overcome our courage grows, our strength increases, and we go conquering on.

Up to the perfectness of God is an immense distance. One end of the way lies at our feet. It is straight and narrow, no doubt, but step by step we may take it, day by day we may walk in it, safely led by the light which God will shed around our feet. If we will but take the initiative, God will come to our help; but if we say we can't, we can't, and do nothing, we have no claim on divine assistance. "God helps them who help themselves."

N. A.

THE sailing announced for December 17th, 1904, by the s.s. *Winifredian*, has been withdrawn.

THE Birmingham conference, which was to have been held on January 1st, has been changed to January 8th, 1905.

TRANSFERS.—Elder Vernon W. Fairbanks is transferred from the Scottish conference to the Liverpool office; Elder George W. Tolley is transferred from the Irish to the Leeds conference; Elder John S. Boyer, Jr., is transferred from the Irish to the Norwich conference.

NOTES FROM THE MISSION FIELD.

A SUCCESSFUL district meeting was held at Bedford, London conference, November 7, 1904, at the home of Brother John M. Swift. An excellent time was had. Prospects are promising in that part of the field.

ON Tuesday evening, December 6, the recently organized Mutual Improvement association of the Liverpool branch held its first meeting. An excellent program was carried out, and a most enjoyable and instructive time was had.

ELDERS WILLIAM W. HARDY and Joseph A. F. Everett write from Darlington under date of December 6, 1904, that they have found two families of Latter-day Saints that have been separated from any organized branch of the Church for many years. During all these years, however, they have been true to their convictions, and are very happy that they are now in touch with the Church. The Elders report encouraging prospects in their field of labor.

THE IRISH CONFERENCE.

THE semi-annual Irish conference was held in the Lauder Hall, 45 Lower Sackville Street, Dublin, Sunday, December 4th, 1904, services commencing at 10:30 a.m. Among those present were President Heber J. Grant of the European mission, Elder George A. S. Smith of the Scottish conference, President Heber J. Burgon, and thirteen Elders of the Irish conference.

After the devotional exercises President Burgon welcomed all present in words of kindly greeting. He presented the general and local authorities of the Church, who were unanimously sustained, and then read the statistical report for the five months ending November 30th.

Elder J. M. Grant, Jr., encouraged the Saints to diligence in the Gospel. Elder Alex. Lindsay told of his receiving the Gospel in New Zealand. He said he had made more friends in seventeen months in Zion than during his twenty-six years sojourn in the far off isle of the Pacific, where his friends are numerous.

President Grant then spoke of the pleasure he experiences in offering prayer through the hymns he sings. He commented on the hymn, "Come, come ye Saints," and recounted some of the trying incidents in the hour of peril during the Nauvoo exodus.

At the afternoon session Elder Alonzo J. Marchant spoke of the divine inspiration that attended the Prophet during the translation of the Book of Mormon. Elder George W. Tolley confined his remarks to a text taken from the 12th chapter of Corinthians. He amplified logically upon organization and the fruits of the Spirit. Elder J. S. Boyer, Jr., exhorted the Saints to

obey the sacred principles taught them by their parents, and to strive to bring about the universal brotherhood of mankind.

Elder J. S. Colbert spoke of the love of Christ. He emphasized his testimony with a brief rehearsal of incidents in his Gospel life of some two score years. Elder Robert H. Moyes called attention to the spiritual darkness now spread over the earth.

President Grant encouraged all to cherish fidelity to truth, and eloquently portrayed the pleasures which come from self-sacrifice.

During the evening meeting Elder George A. S. Smith briefly touched on organization and expressed his satisfaction in the possession of the priesthood. Elder Edward M. Rowe spoke on the blessings enjoyed by the obedient believer, and corroborated his statements by personal experiences which he recounted. Elder Myron E. Wade gave utterance to an earnest testimony of the divinity of the Gospel.

President Heber J. Burgon called attention to the fact that our fellow-Christians in Ireland manifest a hatred for us and for the Gospel we present.

President Grant occupied the remainder of the time in speaking of conditions which confront the Elders in Japan, in paying a fitting tribute to the late Karl G. Maeser, and in testifying of divine healing and of the restoration of the Gospel.

The conference was heartily enjoyed by Elders, friends, and our little colony of German Saints.

An interesting priesthood meeting was held Monday, December 5th, 1904. The instructions given by President Grant were decidedly beneficial.

Monday evening President Grant and all the Dublin Saints and many friends assembled at the home of Margaretha Coleman, where a delicious luncheon was served. All present responded promptly with song and story, and found delight in the social pleasures of the hour.

EDWARD M. ROWE, Clerk of Conference.

EXPERIENCES OF AN ELDER.

ELDER GIBSON EMIGRATES TO ZION—FURTHER LIFE AND LABORS.

(*Concluded from page 758.*)

As the time was now drawing near when I was to emigrate to Zion with my family, I was kept busy visiting with the Saints and preparing for the journey. The presidents of the various branches throughout the conference had sent in to Elder Walker, president of the Manchester branch, liberal donations to assist me and my family. This had been done without my solicitation.

I had labored long enough among the Saints in Great Britain to love them, and I believe they loved me in return; but now it was time to leave, which I did in January, 1851. We sailed from Liverpool in the ship *George M. Bourne*, for New Orleans, where we landed after a pleasant voyage of about eight weeks. From New Orleans we went up the Mississippi river to St. Louis, making the trip in about a week. I remained at St. Louis for two years, the last half of which time I presided over the conference there. In 1853 I left

for Utah. We went up the Mississippi river to Keokuk, opposite Nauvoo, and then took the route by way of Council Bluffs to Salt Lake City, where we arrived in September 1853.

On September 3rd, 1859, while living in Ogden, Utah, I received a letter from President Brigham Young, requesting me to be in Salt Lake City on the 15th, with team and provisions ready to cross the plains on a mission to Europe. By the kindness of Bishop West and the brethren I was furnished with a mule and some provisions. I hitched the mule in with one belonging to Brother Job Pingree, who was going to England on business, and who had one mule and a small wagon. We arrived at Salt Lake City just after the company had started, but we overtook it in Echo Canyon. The Indians on the route of travel were very hostile, and there was great danger on the plains because of this, so much so that the government had forbidden companies with less than one hundred wagons to leave Omaha. They were also to have a guard of soldiers with them. Yet our little train of fifteen wagons and no soldiers reached Omaha in safety.

I was three years on this mission, and came back in 1862. I went on another mission to Europe in 1865, and was gone about two and a half years. On my return from this mission, I arrived at Salt Lake City on a Saturday night about ten o'clock. On the following Monday, my Son David and I were called on a mission to the Muddy, in Arizona, about four hundred miles south of Salt Lake City. This was to be a working, and not a preaching mission. By selling our furniture, and also by the help of my son, William, who gave me several hundred dollars, we got a wagon, two yoke of oxen, plows, and other things needed in the settlement of a new country. I started with my wife and son, and arrived at my destination January, 1863.

We sowed wheat, and planted cotton and sugar cane, and from the result of the harvest we bought a two-roomed adobe house in the fort. One day, while all the men were in the fields a fire started among the houses, and one half of them were destroyed, mine among the rest. We lost all we had, but we began building again on another town site which had been selected. In the midst of our building, my health was not good, so I went to Salt Lake City to see if I could get my son William to come down and help us. He bought a span of mules, and was trading for a wagon, when I was called on a mission to the United States, which put a stop to his preparations.

I started on my mission in company with Bishop Weiler, who had many relatives and friends in the States. We preached in Indiania and Pennsylvania, and intended to continue into Virginia, but on my arrival in Philadelphia, I was counseled to remain there for a time, and try to put new life into some of the dead branches. I did so, and baptized and rebaptized a good many.

While in Philadephia I received a paralytic stroke, from which I suffered for many years. I, however, became much better, for which I am thankful to the Lord.

In the course of my various missions, I have crossed the plains between Salt Lake City and Omaha seven times, twice with mules, three times with oxen, and twice by rail. I have crossed the ocean five times.

It is now twenty-one years since I came to Salt Lake City. I have been a member of the Church for nearly thirty-four years, and I have preached the

Gospel as revealed by God through the Prophet Joseph Smith during the greater part of that time, and now, after all my experiences, this is my testimony.

I do know that Joseph Smith was a prophet of the living God; and that the Church of Jesus Christ of Latter-day Saints, established by God, through him, is the only Church of God upon the earth. I am also acquainted with Brigham Young, and I do know him to be an upright, just, and honorable man, a prophet and servant of God, who seeks the salvation of men, the good of the Saints, and the building up of the kingom of God. I am getting to be an old man, and will soon have to give an account of this and the other deeds which I have done, and knowing this, I bear witness to all men that this my testimony is true. Amen.

WILLIAM GIBSON, SEN.,
April 20th, 1874. Salt Lake City, Utah.

THE END.

PUNCTUALITY.

BY BERNICE HARRIS.

THERE is none so wise as the Creator of the universe. There is no model so perfect. There is no other example that can be so safely and profitably followed. In every movement of the entire universe, the importance of punctuality is taught. He Who knows all things and controls all things is so observant of its necessity that the sun, moon, and stars as well as the earth, move on, each in its own orbit for thousands of years, without being behind for a single moment. So accurate is nature's machinery, so prompt is the engineer, that astronomers can determine the rising of the sun and moon, and the eclipses that will occur for centuries to come. Regularity and punctuality furnish the foundation upon which the whole structure of creation rests. So far as the plans of the Creator relate to the world in which we live, they are centered in the people that inhabit the earth. In order to accomplish the highest purposes of life, rules must be adopted for the guidance of conduct; and when good rules are once adopted they must be adhered to with religious fidelity. While the duties that fall to the lot of any one individual are so small compared to those which affect the whole creation that they are scarcely discernable to the naked eye, yet every one, no matter how humble, has functions to perform that affect not only himself, but his associates.

Punctuality on the part of a boy or girl, when first attending school, adds materially to the comfort and profit of all who attend in the same room. The laggard who enters the school-room late, not only suffers a personal loss, but imflicts a wrong upon the teacher and upon the entire school. This is just as true as it would be if some little star should be tardy in its movements, thus throwing the entire universe, at least, in temporary confusion. Very early in life we form habits, good or bad, which go with us to the end. The habit of being behind time, unless broken off by a determined purpose and a firm will, will affect life's work all along the years. There is no line of life's work where punctuality is not a necessity. However lofty may be the aims

and aspirations of individuals, in ninety-nine cases out of a hundred, they cannot be realized without this cardinal virtue. The men whose names adorn in honor the pages of history have been renowned for the possession of this one trait of character perhaps more than for any other. On time! On time! has been the motto from the beginning to the end of their career The clerk in the store, bank, or commission office, will never rise or become a necessity to his employers unless he is punctual in season and out of season. On time! On time! must become a part of his life. Unless he does this, neither his employers or their customers can rely upon him. A bank whose doors do not open promptly is heralded as a broken bank. A minute late casts suspicions; five minutes late and a bank failure is announced, and all of its attendant evils afflict the community. Method is a twin brother to punctuality, and unless we possess these virtues our chance for the coming day in this world is poor.

THE AWAKENING OF RUSSIA.

It seems that at last Russia is awakening, and the spirit of liberty is beginning to be felt to some purpose. The policy of Mirsky, the new Minister of the Interior, seems to be the beginning of real reforms in the administration of the affairs of the empire. A dispatch from St. Petersburg says that Finland is enjoying greater liberty, and prominent Finnish exiles are returning home; the oppressive police activity throughout the empire is relaxed; banishment by administrative order is abolished; political prisoners are returning from Siberia; the Jews are assured of a brighter day; trials are thrown open to the public; student outbreaks are treated with persuasion instead of Cossack charges; and the press censorship has been removed to such a degree as to make the Russian public "rub its eyes in amazement."

Recently there has been a gathering of representatives of the Russian Zemstvos at St. Petersburg, which consists of leading men from the various districts of Russia. This meeting had the sanction of the government. Resolutions were adopted favoring a more liberal and popular administration of the government.

Following this comes the news of another gathering at St. Petersburg on December 3rd, 1904. The *Liverpool Post* and *Mercury* prints this account of the proceedings:

"A gathering of seven hundred persons, representing the cream of the intelligent classes of the Russian capital and provinces, met here last night at Povloff's saloon, under the presidency of M. Korolenko, one of the best known of Russian novelists. There were also present Maxim Gorky, wearing his accustomed peasant's attire; M. Passover, the advocate; M. Semevsky, the historian; M. Pestekhonoff, the author of the article, 'The War and the Fatherland,' in the 'Pravo'; Mme. Gallina, the famous poetess; and Mme. Olga Shapia, the novelist.

"M. Ghissen, the distinguished jurist, mentioned that the occasion was the anniversary of the establishment of judicial reforms in 1864, and said, 'Never

was justice in Russia more needed than now, because of the absence of liberal institutions.'

"M. Korolenko, the chairman, called upon all present to subscribe their names to a series of resolutions, which were formally presented by M. Pestekhonoff, who received an uproarious reception, Maxim Gorky seizing him in his arms and kissing him.

"The first resolution declared that that meeting of the intelligent Russian classes, known to each other perfectly, and certain of the loyalty of all, was of opinion that, for the development of the country, freedom of speech and conscience, freedom of the Press, and the right to meet together and present petitions to the Government were necessary.

"The second resolution declared that representatives of the whole nation should share in legislation and government.

"The third declared that men of all nationalities should have equal rights, and that the law should make no difference in its treatment of the citizens of different countries.

"The fourth declaration was to the effect that a legislative assemby for the purpose of creating a Russian Parliament should be called at once.

"There was a burst of cheering at the end of the reading of each clause, and when afterwards the chairman asked those in favor to rise, not one of those present retained his seat.

"The chairman said that one phrase covered all the resolutions—'Vive la Constitution! Down with autocracy!' The audience cheered wildly at the statement, and M. Semevski expressed his pleasure that at last the word constitution had been pronounced.

"M. Annensky, chief of the St. Petersburg Literary Bureau, who was sent to Archangel by M. Plehve for a speech which he delivered at the tomb of Michaelovski, described the long struggle between gendarmerie and justice. Russia was just emerging from the gloom.

"M. Newsky read some verses which he had composed, in which he referred to Russia's open wounds in Manchuria and at Port Arthur, which were streaming blood, and charged the bureaucracy with carrying on an unjust war. The poet's reading created a sensation, many of the ladies present bursting into tears, the chairman remarking that the question was so painful and important that special resolutions were necessary.

"A young lawyer jumped to his feet, shouting 'Down with the war.' There followed a scene of indescribable tumult, the whole assembly rising and cheering for five minutes.

"A deep impression was produced by the speech of Professor Dolbina, who described the terrible struggles arising in his mind between his moral duty as a professor and his duty as an official of the Government. The date of reform commencing was July 28th, when 'Russia's butcher' was removed from the face of the earth. The statement met with frenzied cheering.

"Another professor, M. Sveshnikoff, said that reforms should not be prayed for but demanded as of right. The Russian public were not hungry dogs, content to feed on putrid bones, but representatives of a powerful but blind nation, who in the future would ask the intelligent classes why they had not fought for their rights.